

THE
CHARLESTON GOSPEL MESSENGER,

AND

Protestant Episcopal Register.

Vol. XVI.

JANUARY, 1840.

No. 190.

FOR THE GOSPEL MESSENGER.

ON THE "ORDER OF CONFIRMATION."

LECTURE II.

On a late occasion,* your attention was invited to the "order of Confirmation" in our prayer-book, as being an excellent, though concise treatise on that sacred custom. In the exposition of it, we proceeded as far as the end of the first prayer. It is intended, at present, to explain and unfold the remainder of the office. "Then all of them (the candidates) in order, *kneeling*"—the proper posture of humility and prayer,—*"the Bishop shall lay his hands upon the head of every one."* So *advised*, St. Paul, where he speaks of "the laying on of hands" (Heb. vi. 2) as a foundation principle of the doctrine of Christ—which was to follow baptism, even as baptism was consequent upon the principles of "repentance from dead works, and of faith towards God." So practised the same Paul, with respect to the baptized at Ephesus, (Acts xix. 5) and so did Peter and John lay their hands on those who had been baptized at Samaria. (Acts viii. 17.) Such an action implies good will and favor towards the person on whom the hands are laid. It is a form of benediction *not peculiar* to any age, or country. Parental feeling, (and we may add friendly feeling) is not unfrequently manifested among us, as it was by the patriarch Israel, who "stretched out his right hand and laid it upon Ephraim's head, and his left hand upon Manassah's head, and added, God bless the lads." This significant action, God has been pleased to bring into the service of *religion*, by requiring his ministers to use it, as expressive of his good will and favor to those on whom the hands are laid. Thus we read: "The Lord said unto Moses, take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thy hand upon him." "And Moses did as the Lord commanded him, and he took Joshua, and laid his hands upon him." Ananias, when he went to St. Paul, comforted and encouraged him, not only by the *words*, "The Lord hath sent me," but by the same sign of God's favor and gracious goodness towards him, for "putting his *hands upon him*," he said, "Brother Saul," &c. And St. John, in the Revelations, says, "When I saw him, (the Son of God) I fell at his feet as dead—and he laid his right hand upon me, saying unto me, fear not."

* The first Lecture was printed in the July number of the Gospel Messenger.
VOL. XVI.—NO. 11.

The Bishop's "laying on of hands" is accompanied with *prayer* for the Holy Ghost. Such was the case as it respects the disciples at Samaria. Peter and John *prayed for them*, that they might receive the Holy Ghost. "*Then laid they their hands on them.*" The prayer has a reference to the *threefold vow*, (to renounce, to believe, and to obey) for it asks for the Spirit to defend him against his spiritual *foes*, to "*continue*" him in the *faith*, and to increase in him the fruits of *obedience*. This prayer recognizes, that the disciple made such at his baptism, cannot stand against temptation, hold fast his profession, and *grow* in the grace which he then received, without the constant help of the Holy Spirit of God. The prayer is, that he may be so guided and assisted by that Spirit, who entered his heart when he became the adopted child of God, that he may triumph over all his enemies, *continue* a child of God forever, and increase in "all goodness and righteousness and truth." The *language* of this prayer is as appropriate, as it is simple and touching. "What a beautiful prayer (I quote an anonymous writer in the Canadian Sentinel, Dec. 1827) for a child's first lisping accent of supplication, merely changing the person of the pronoun *he* to *I*—what an exquisite prayer for a parent to utter over the cradle of a beloved child! We can imagine a doting father or mother, just before retiring to nocturnal repose, visiting the bedside of their sleeping precious babes, and bending over the couch of infantile slumber, from the inmost heart praying, "Defend, O Lord, this thy child with thy heavenly grace; that he may continue thine forever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom." The hands are laid "*severally*" on each one. The prayer is in the *singular* number, and one thing, only one thing, is prayed for. "One thing (may the candidate truly say) have I desired of the Lord, and that will I seek after." The Bishop has come—the congregation assembled—and the candidate himself is ready to ask for *this* blessing of "heavenly grace." Thus is he impressively reminded that the influence of the Holy Spirit, of God is most valuable, yea, indispensable; and he is also reminded, that it is certainly to be obtained by diligent prayer: "If ye being evil know how to give good gifts to your children, how much more shall your Father in heaven give the Holy Spirit (his good gift, with which their good gifts, the best and the whole of them, are not worthy to be compared) to them that ask him." As this prayer of the Bishop is for that one thing, so was the prayer of the great Apostle of the Gentiles for his spiritual children: "We do not cease (he says) to pray for you, that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding." "Doubt ye not therefore, but earnestly believe," that the prayer of faith will be answered, and the means of grace will be efficacious. The promises of God are unequivocal: "Ask and it *shall* be given you. God giveth his Holy Spirit to them that *ask* him." The rite in ancient times proved to be "a means of grace." "It was (says Bishop Patrick) a rite of prayer, that is, accompanying prayer for the obtaining the gifts of the Spirit," and so we read: "Joshua was full of the spirit of wisdom, for Moses had laid his hands upon him." Peter and

John, and Paul, laid their hands upon certain individuals, and they received the Holy Ghost. St. Paul *connects* together (Heb. vi. 2, 4) the "laying on of hands," and the being "made partakers of the Holy Ghost." "Is the Lord's hand shortened, that it cannot save, or his ear heavy that he cannot hear? Is he not the same yesterday, to-day, and for ever? Doth not his word stand sure? Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?" The Holy Ghost is bestowed, *by the appointment of God*, on those who in faith and obedience receive the laying on of hands, as it is also, on those who in the same spirit of faith and obedience, receive the water of baptism, and the bread and wine of the Holy Supper. It is bestowed on the baptized, and the communicant, we admit, say some, *but we cannot understand*, how it is imparted to the *confirmed*. What is the difference? May not God use one means for conveying his grace as well as the other? It is not the water, not the bread and wine, neither is it the "laying on of hands," but God's appointment, which is the foundation of the benefit. The *administrator* of this rite is the Bishop—a superior officer—one of the chief officers in Christ's Church on earth. Your own minister had not authority to do this for you—his superior alone could, nay, that superior is the head of this branch of the *family*. Here then, you are reminded of those *important* truths of Holy Scripture, that there are *diverse* orders in the sacred ministry—that authority to confirm belongs to the Bishops only—and that each Bishop is the centre or bond of union for his diocese, as the great Bishop of souls (our Lord Jesus Christ) is the bond of union for Christians of all times and countries; and more, that your *union* with the elect people of God, which was formed at your baptism, is now solemnly *ratified* and confirmed, and you are assured of it by the mutual act of yourself and one of the *chief rulers* of God's Church. "Now ye are the body of Christ, and members in particular; and God hath set some in the Church, first, Apostles, secondarily, Prophets, thirdly, teachers."

That most comprehensive salutation, the same which we have in the morning and evening liturgy, viz., "The Lord be with you," was a form of expression common among the ancient people of God. Thus Boaz said to the reapers, "The Lord be with you, and they answered him, the Lord bless thee." And Saul to David, when about to encounter the giant, "Go, and the Lord be with thee." In like manner, St. Paul to the Church at Thessalonica, "The Lord be with you all, the salutation of Paul with mine own hand." It is the same, in substance, with his kind expressions to the Elders at Ephesus, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The response, "And with thy Spirit," reciprocates the kind feeling and the pious wish, and implies gratitude to him to whom it is addressed, the agent of the Divine blessing of Confirmation.

The Lord's prayer is most significantly introduced as the *first* prayer, after the act of confirmation, even as it is in the office for baptism, as the first prayer after that act. By baptism, the recipient was adopted as

"the child of God," as by confirmation he was renewedly declared to be *such*. Of right, then, he can say, "Abba, Father," to his God, in a sense, in which they who are not his adopted, cannot. How naturally, after the act of adoption, and the ratification of it, does he turn with a thankful heart and with the full assurance of faith to his "Father in heaven!" Every sentence in this prayer is remarkably appropriate: "Our Father," for now I and my companions in this ordinance, are his confirmed children. "Hallowed (or praised) be thy name," for this privilege now conferred on us; and oh, may we have grace to honor thy name as we ought. May "thy kingdom come," thy religion grow more and more in our hearts. May thy will, henceforth and forever, be done and submitted to by us, as we have now promised. "Give us daily bread," not merely food convenient for us, but the bread which the soul needeth—the grace of thy Holy Spirit, for without thee, we can do nothing. "Forgive the sins" we have now *renounced*. Save us from being overcome by "temptation," that so, we may keep thy commandments, all the days of life, as we have *promised*. This prayer was given to his *disciples* by our Lord, and for *their* use it is exactly accommodated, for the three petitions, "Lead us not into temptation; thy kingdom come; thy will be done;" correspond to the *three promises* made in baptism, and are prayers for *grace* to fulfil these promises. And the three petitions, "Forgive us our sins; thy will be done; thy kingdom come;" correspond to the *three privileges* of baptism, for what are they but petitions for pardon, grace and glory, the three great and precious promises, which God makes to his children at the time they enter into the covenant.

The first Collect after the Lord's prayer, praises him who alone can make us both to will and to do good and acceptable things, thus recognizing the confirmation as good, and as doubtless acceptable to the Divine Majesty, and it prays in behalf of the persons just confirmed, that they may have in this world the knowledge and obedience of God's word, and in the world to come, life everlasting. And these great blessings we ask not for our own, but for Christ's sake. "The effectual fervent prayer of a righteous man (says St. James) availeth much." And is it not a great advantage, for *these persons*, at such a *time*, in such a *place*, under such solemn circumstances, to have the prayers of God's ministers, and the whole congregation? Who would not prefer, on this account, to be confirmed in *their* presence, even if he could be permitted to have the ordinance in *private*? We are here reminded, that the "laying on of hands" is after the example of the holy Apostles. It is not done by individual suggestion, nor is it merely an ecclesiastical regulation, but it has scriptural sanction—not example only, but a precept to authorize it. Again we read, that this outward sign (speaking more impressively than words can) "certifies them of God's favor and gracious goodness towards them." To those who confess him before men, and enter into covenant with him, God has declared his favor in plain *language*, in his holy book: "He said on this wise, I will give you the sure mercies of David." This *same* declaration of favor to professors, to his

covenanted people, his adopted children, he has been pleased to make, *also by a sign*, by this pledge to assure them thereof—to reassure them, that God is their Father, in a sense, in which he is not the Father of the mass of mankind, to reassure them that God's promises, he for his part will most surely keep, and perform.

Inimitably humble, and affecting, and impressive, are these words, regarded in their connection: "Let *thy* Fatherly hand, we beseech thee, ever be *over* them. Let thy Holy Spirit ever be *with* them." The hands of the *Bishop* have been over them, but he is a mortal. His spirit is with them, but what they need is the *Holy Spirit*. Invaluable is the counsel here suggested, as if "Trust in the *Lord*, for in him is everlasting strength." There is a direct reference to the doctrine of the *Trinity*, in this prayer, not only in the conclusion, where the Christ is adored as living and reigning with the Father and the Holy Ghost, ever one God, but in the form of the prayer, for "Almighty God" is invoked, through "our Lord Jesus Christ," for the "ever" presence and help of the "Holy Spirit." The last collect is in behalf of the *Congregation*, that they too may have the "*knowledge of truth*," or be directed; obedience, or be sanctified and governed; and finally, attain everlasting life, or be preserved both body and soul—and this, as every prayer in our book, is offered "through our Lord and Saviour Jesus Christ," as the cause, the sole cause of God's favor to sinful men, the only ground of hope, that their prayers will be answered. But this prayer has a special reference to the transaction then consummated, that the spectators may place themselves in the ways of "God's laws," and pledge themselves to do the "works of his commandments," as those confirmed persons have, or, *as to* such as have been previously confirmed, that they may so profit by the whole scene, as to be governed, heart and body, by God's laws.

The rubric says: Then the Bishop shall *bless them*. We have seen, that holy scripture gives him authority to bless, in the manner of the significant rite of "laying on his hands." It also gives him authority to bless in *words*, or to pronounce a blessing, or more properly, he is commanded to do so. "And they (i. e. the priests, said God to Moses) *shall* put my name upon the children of Israel, and I will bless them." "On this wise ye shall *bless* the children of Israel, saying unto them, The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." The Lord is thrice mentioned, in reference obviously to the three persons of the Trinity, and so this benediction corresponds with that of St. Paul. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Surely a blessing thus divinely ordered, to be declared by the sacred ministry exclusively, was intended for wise and useful purposes, doubtless, to console and encourage, and to teach the lesson, that they only are blessed whom God blesses, and they must be cursed whom God does not bless. The Church instructs her members, *on their knees*, to receive this blessing, that is, (a coming not from man, but from God,

through man as his agent) with humility, and reverence; and supplication, to have all the good things, which God's blessing implies.

As it respects the confirmed, this parting benediction may be understood as expressing a hope of their steadfastness, and improvement, equivalent to those words of St. Paul: "The peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, *think on these things.*"

He who is thankful in the memory of this transanction, for the *opportunity* of participating in it, for the promises then *assured* to him, for his own inclination to make a good confession, and a self-dedication, and holy vows, and resolutions—for the measure of grace which he trusts he has received; how can he manifest his gratitude to God, more explicitly and more acceptably, than by coming to the *Supper of the Lord*? Is it not called the feast of *thanksgiving*? Did not our Redeemer say, "Do this in *remembrance of me.*" Moreover, you have now *promised* to keep God's holy will and commandments, and walk in the same all the days of your life. And is it not his will, that you should eat this bread and drink of this cup, often, even till he come to judgment?

"The preparations of the heart are from the *Lord.*" You cannot come holy and clean to such a heavenly feast, without his grace preventing and assisting you. Have you received his grace by the special prayers made for it in the "laying on of hands?" Then you have the "marriage garment required of God." What better preparation for becoming a worthy partaker, can there be, than the lessons and meditations, the warnings and incentives, and above all, the Divine influences, connected with the holy rite of confirmation? Very appropriate then is the rubric, at the end of the office, plainly intimating that the Church expects the confirmed to draw near the altar as soon as possible, and declaring that she regards that administration as a *necessary* preparation, except under circumstances that do not admit of it, when she enjoins that before being admitted to the holy communion, there must be a declaration of a readiness and desire to be confirmed, in which case the will is to be accepted for the deed.* And the reason is a good one, for as no one can be admitted to the holy communion, *until after baptism*, and as the Church regards confirmation, where it can be had, as a prescribed appendage of baptism, there is an evident propriety in requiring that the adopted children of God should confirm their baptism before the chief minister, the Bishop, with "their own mouth and consent," *previously* to their being admitted to the highest privilege of the Christian family, viz., the sitting at the Master's table with him, and his household. It may be remarked further, that this rule clearly shows, that the Church would have no one come to the holy communion, without making known his wish to the pastor; for this he is to do either by

* See to the same effect rubric at the end of the Office, for Adult Baptism.

seeking from him a recommendation to be confirmed, or by declaring to him, that he is ready and desirous to be confirmed.

In your retirement, *these* proceedings seem proper and promise to be useful, not only once but often to your life's end. There should be *thanksgiving* for having been called to a knowledge of God's grace and faith in him. There should be a *review* of what you have promised, and an impartial self scrutiny, as to the point, whether you have led the rest of your life, according to this beginning. There should be *cherished* deep abiding sorrow for all your omissions, transgressions and imperfections, and a self determination, a renewal of holy resolution to fight manfully against sin, the world, and the devil. There should be frequent and earnest *prayers* for grace, to know, to do and bear the will of God. *The holy scriptures*, which are able to make you wise unto salvation; this faith which is in Christ Jesus, should be read more or less, *every day*. The will of the Church on this point, is declared in her calendar, setting forth two lessons for the morning and as many for the evening, so that all scripture, with few and immaterial exceptions, may be read through, in the course of the year. May I not say, *such* is the will of God, for in his word the Bereans are commended because "they searched the scriptures daily." And hear the *great reason*, "Search the scriptures, (says our blessed Redeemer) for they are they which testify of me." Did you not promise *so to do*, I may say, three times, for how can you renounce the *works* of the devil, the vain pomp of the world, and the lusts of the flesh—how can you believe all the articles of the Christian faith, and keep God's holy will and commandments, *without* studying his holy word, which alone informs of *all* the sins we have to guard against—all the truths we have to embrace, and all the duties we are called to perform. Other books, (in particular our Prayer-book, which has no superior among human compilations) *adapted* to elucidate and awaken attention to the holy volume, have a claim on your time and application. But the Bible is emphatically the book of books, and those books are beyond all comparison the most valuable, which reflect *its* light; and more or less so, as they are more or less imbued with the spirit, and the truth of God's own book. "To the law and to the testimony, if *they* (be *they* books or be *they* men, or be they our own minds, deciding on the fit and the expedient, influenced perhaps by imagination or overwrought feeling) if *they* speak not according to this word, it is because there is no light in them." There is no rule *against* errors, not of practice only, but of faith also, so valuable as *this*: shew me scripture for it—not isolated texts, but the whole scope of the instruction. Neither heresy, nor schism, nor ultra views, nor low views, of doctrine or duty, can stand the light of scriptural precept, and precedent. Let the holy volume be the man of your counsel, for this is the command of God: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein." And this is the *promise* of the same Lord of heaven and earth: "For then (that is, in so reading, marking, learning, and inwardly digesting) thou shalt make thy way *prosperous*, and

thou shalt have good *success*." Thou shalt go on thy way through life rejoicing in peace and hope; and thou shalt have a *successful* journey; thou shalt happily arrive at the land of promise—the heavenly Canaan—the Jerusalem which is *above*. Which may God of his mercy grant through Jesus Christ our Lord.

QUESTIONS ON LECTURE SECOND ON THE CONFIRMATION OFFICE.

- Who advised the "laying on of hands," and in which of his epistles did he do so?
 Who of the Apostles are mentioned in holy scripture to have administered the "laying on of hands?"
 What does that action imply?
 By whom was this "form of benediction" used in the Old Testament?
 By whom also in the New Testament?
 What is the blessing prayed for by the Bishop when he lays on his hands?
 Was the same prayed for by St. Peter and St. John, when they confirmed at Samaria?
 Does this prayer refer to the three vows of the confirmed, and in what terms?
 To enable you to keep these vows, what is indispensable?
 What was the "one thing" prayed for in behalf of his spiritual children, by St. Paul?
 What did Bishop Patrick call this rite?
 Name the instances in holy scripture, in which this rite proved a means of procuring grace?
 Is there any reason why the "laying on of hands" should not prove equally with baptism and the Lord's Supper, a means of grace?
 Who is the exclusive administrator of this rite, and what principles of our Church are you hereby reminded of?
 In what texts of holy scripture do you find the salutation, "The Lord be with you?"
 After the act of "laying on of hands," what is the first prayer used?
 How does it appear that "the Lord's Prayer" is specially applicable to those who have been confirmed?
 In the collect next used, what blessings are prayed for?
 What are the advantages of being confirmed in the presence of "the Church," over a private confirmation?
 After whose "example" are we told this rite is administered?
 What are we told this sign certifies them of?
 Whose "fatherly hand" is here invoked?
 How is the doctrine of the Trinity here adverted to?
 For whom does the last Collect pray, and what are the blessings asked?
 Through whom, or for whose sake, do we ask to be heard in this and all the Collects?
 How does it appear that Ministers have authority to "bless" the people?
 In what posture is "the blessing" to be received, and why?
 Ought not the confirmed to come to the Lord's Supper, and why?
 Why ought a person to be confirmed, before he becomes a communicant?
 What proceedings were recommended in the lecture to those who have been confirmed?
 What were the reasons stated for daily and attentive reading of the holy scriptures?

The Liturgy.—I know no prayer necessary, that is not in the Liturgy, but one, which is—*That God would vouchsafe to continue the LITURGY in use, honor and veneration in the Church forever.* And I doubt not but that all wise, sober, and good Christians, will give it their *Amen*.

Bishop Blackhall.

Good Advice.—Let us avoid the minute metaphysical distinctions of some modern schools—let us exercise mutual kindness and forbearance.—*Bishop Kemper.*

FOR THE GOSPEL MESSENGER.

MISSIONS IN SOUTH-CAROLINA.

Being the substance of a Missionary Lecture, delivered at St. Stephen's Chapel, Charleston, November, 1839.

My purpose in coming before you at this time, my brethren, is to give some account of the Mission to the Upper Districts of the State, undertaken by the Society for the Advancement of Christianity in South-Carolina. The objects of the Society in setting on foot this mission, were,

1. That their Missionary should hold divine service, preach the gospel, and administer the sacraments.
2. To search out and visit the scattered members of the Church.
3. To organize new congregations, and encourage the people to build Churches.
4. To circulate Bibles, Prayer Books, and Tracts.

The first of these objects was to send a Missionary, who should visit the most promising points in that large portion of the State destitute of our beautiful and scriptural services—who should hold divine service according to our forms, wherever in his travels he was able to collect a congregation and preach the Gospel to all who were willing to hear. It was thought that by such means many would become acquainted more or less with the beautiful order of our system, who would otherwise have no opportunity to do so—that a spirit of inquiry would, in many instances be roused—that the absurd and groundless prejudices, known to be so common, would thus in some degree be removed. In prosecuting this object, the Missionary visited sixteen distinct neighborhoods in eight districts; has travelled 1735 miles, held divine service and preached eighty-two times, and baptized seventeen children. These services have been held for the most part in houses of worship belonging to other denominations. The Methodists, in particular, have freely and generously given us the use of their Churches. In one place, a Baptist Church has been used every alternate Sunday for the whole summer. In other instances it has been necessary to resort to the Court-house, which is generally a disagreeable place, very badly constructed for addressing an audience, and having connected with it worldly and low and trifling associations. Rarely is it found, that in these villages any other room can be procured suited to the purposes of public worship, unless we resort to Churches belonging to others. The Missionary has been fully aware of the strong objection to occupying them, on the ground that when our own Churches are finished and consecrated in the same villages, we are prevented by principle from reciprocating the favor. It is painful to receive any Christian courtesy, which we are unable to return; but in many places the alternative would have been to officiate in their meeting-houses, as they are generally called, or not at all. In this dilemma it is believed all will concur in the opinion, that duty pointed out but one course, which was to use the building kindly granted to us.

The attendance on these services has been almost invariably good—even when they were held on a week day, and after a notice of a few

hours only. I speak now of the villages. Out of them, of course, it would be impossible to collect a congregation in so summary a manner. But on the contrary, in the country, when suitable notice has been given, our congregations have often been much larger than in the villages. Rarely have less than 100 persons been present—often 250—several times 300 or 350, and once 500 persons, of whom 400 were whites. Twice has the Missionary been obliged to preach in the open air—the house being entirely unable to hold the crowd present.

The attention and interest manifested during service has always been in the towns and villages, in the highest degree gratifying. Sometimes a very deep feeling has discovered itself. In country places also, I am told the attention has been *comparatively* remarkable—but here, some reprehensible and annoying practices are almost universally in use. The worshipper from one of our low country congregations is shocked to see gentlemen coming into Church with their hats on, walking about or talking aloud in the midst of the service or sermon, and leaving the house to quench their thirst at a neighboring spring. This shocking irreverence for sacred things is no doubt generated by the character of the preachers whom they usually hear, and the nature of the services held there. It is impossible that a reverent attention should continue long to be given to the extempore prayers and sermons of illiterate and ignorant men—who may be very pious, but who are far from being qualified to instruct the majority of their hearers. Such men, possessing zeal without knowledge, would often be hurried in the ardor of speaking into the most extravagant language—would make assertions, which they are utterly unable to support by facts or arguments, and would sometimes fall into the most ridiculous blunders. Hence, even the more illiterate among the hearers begin after a time to despise and ridicule their religious teachers. From this, the transition is easy to an almost total want of reverence for any part of the public service so conducted. But wherever our services have been held successively any considerable number of times, this irreverence has gradually melted away, and the congregation, though composed in great part of those to whom the Prayer Book was, a few weeks before entirely unknown, have shown an edifying degree of order and attention—have retained their seats, and even learnt to follow, with commendable regularity, the changes of posture which our rubrics require.

Of the spiritual results of preaching, it is difficult to speak with precision. Many have, indeed, expressed the highest gratification and delight. Several individuals have regularly attended who have absented themselves from any public service for years. Many have seemed to be solemnly, and deeply impressed. Often tears have been observed to start, and suppressed sobs been heard. If any sinners have been brought to God—to him be the glory. But it is here recorded as a subject of humiliation, that the Missionary cannot speak with any degree of confidence of a beneficial change in the spiritual state of more than a very few persons, among the thousands whom he has addressed.

There has been, however, no peculiar cause for discouragement. It is our duty to labor in faith—to sow the seed early and late, and leave its vegetation, and increase to the good pleasure of God.

The second object in sending a Missionary at large, was to search out those scattered members of our own flock, who have long been cut off from the privilege of worshipping God according to forms, which they so much love—to inquire into their spiritual state—to give them counsel and comfort, and to rouse them from spiritual torpor, by reviving the hopes of the Church of their affections being again brought near to them. The number of such persons and families, who tenaciously adhere to the faith of their fathers, is greater than any one would imagine. They are scattered here and there, over every part of the State. In one neighborhood was found a number of Episcopalians, who had emigrated fifteen years since from Ireland, but not one of whom had yet attached himself to any dissenting congregation. Thus joy at seeing once more a minister of the *Protestant Church*, as they called it, was unbounded; and the reminiscences which this occurrence awakened in them of their good pastors in Ireland—their testimony to the exemplary life, charitable temper, and self-denying habits of the much abused and calumniated clergy of the establishment in that country, it was instructive and delightful to hear.

In other places, these wandering members of our own flock are scattered at intervals of many miles; but every where has the Missionary been received by them with the heartiest welcome, and the warmest affection. The warm pressure of the hand, and the starting tear, often showed how sincere was their proffered hospitality. In this light have these visits been productive of the greatest satisfaction—but in another view, they have afforded the most melancholy reflections. Removed, as have been these insulated families from the public services of the Church of their fathers; cut off from all pastoral care, disgusted with the ignorance and fanaticism which prevailed around them, they have sometimes forgotten their high calling, and sunk like others into the degrading vice of intemperance. It is not to be imagined that all of these would have been preserved in correct habits by any privileges, however great. Experience teaches the sad truth, that some, even under the meridian blaze of gospel privileges, would fall from their first love, and sink even into degrading and scandalous vices. But the regular services of the Church, the ordinances of the gospel, administered by authorized hands, and received from those whom they venerated and loved, the public exhortations and the private admonitions of their pastor, might have saved many of these, who are now rushing down the broad road to temporal and eternal ruin.

Some interesting incidents have cheered the heart of the Missionary, as he wandered through the solitary woods, and climbed the hills of the back country. In one instance, he was received with open arms in the house of a planter, four-score years old, whose father was a consistent and pious Episcopalian, and had settled in the same neighborhood before the Revolution. His father had died early, leaving him a mere child,

and he had never heard the services of the Church in his life, nor seen a Prayer-Book. He had, although an humble believer, always refrained from attaching himself to any society of Christians around him, apparently because he still retained some faint traditionary veneration for the Church of his fathers. He soon became highly delighted with the Prayer-Book, travelled Sunday after Sunday, a distance of ten to twelve miles, that he might attend our services, and expressed a desire of becoming a communicant, which he was prevented from consummating, only by the short stay of the Missionary. His son also, a wealthy planter, immediately attached himself to the Church, with his family, and became one of its most zealous supporters.

In another instance, a poor woman had been fifteen years deprived of the ministrations of the Church which she loved. She had indeed been accustomed to hear the preachers who came within her reach; but she had ever turned with fondness to the recollection of Sabbaths kept, and Divine Service celebrated, according to the beautiful forms of the Church of England, in which she was born and baptized, and had partaken of the body and blood of her crucified Lord. She had hoped on, even against hope, for long, weary years, that a minister of the Church might come near her before she died. With this hope, she had retained her little son unbaptized to the age of seven years, hoping to see him yet received into the Church of the living God, by an authorized minister of Christ, and in that mode in which she herself was received into the ark of safety. In this hope she was at last gratified. She then expressed herself, like good old Simeon, ready to depart and go hence.

Other affecting incidents might be mentioned, but let these two suffice. A great part of the time of the minister has been spent in visiting thus from house to house. The sparseness of the population and the roughness of the roads, rendered this a work of time and difficulty; yet it was thought that time could not be better employed. An accurate insight was thus obtained into the manners and customs and sentiments of the people, which could not otherwise have been gained in a course of years. Nothing more highly gratifies these simple-minded people, than that one should take the trouble to visit them in their own houses, and should partake of their rough but hearty hospitality. The log-hut of one room has ever afforded as hearty a welcome as the splendid mansion of the rich and luxurious planter. One day would find the Missionary blessing the coarse repast spread upon the pine table of the poor; and the next, sitting down to the costly board of the rich, profusely loaded with all that could tempt the appetite. One night would find him composing his wearied limbs to rest in an unglazed log-hut, in which the dawn of day might be perceived through a hundred crevices—another, lying down under rich curtains, and surrounded by every convenience which wealth could purchase.

This free and daily intercourse with the people at large, has been considered the most efficacious means of removing prejudice and disarming opposition. It has afforded valuable opportunities of giving satisfactory explanations, and often, it is believed, has awakened a desire

of knowing more. Especially have the visits paid to the sick been productive of apparent benefit; and the astounding fact was disclosed, that in one district at least, it was an unheard of thing for a minister to visit the sick, unless when sent for to pray over them in the last extremity, which is hardly ever done—very rarely is any religious service performed over the dead. The whole energies, bodily and mental, of the preachers, are turned to four days meetings, camp meetings, and other seasons of public excitement. No attention whatever is given to the quiet and unobtrusive duties of the parish minister, hence the people naturally conclude that all religion consists in public excitement, and eagerly leave the care of their families, and their quiet and daily duties, and gratify their love of novelty and excitement, by travelling long distances and remaining for days at these meetings. For weeks, in some instances, there will be no public religious service at all, or as they say, *no preaching*; and then several preachers will assemble, and sermon after sermon will be preached, almost without interruption, for two, three or four days, and sometimes for more than a week. The pernicious influence of so much irregularity—of a wild and forced excitement, followed by periods of total stagnation, I need not now stop to point out to the consistent members of a Church which holds out abundant encouragement to a holy zeal, but which has ever discouraged and frowned upon mere animal excitement, and all irregularity and confusion.

But it is time for me to pass to the third division of this statement, viz: The organization of new congregations and the building of Churches. In this, there has been a good degree of encouragement, and yet obstacles have stood in our way, which prevented the immediate accomplishment of so much, as was anticipated a few months ago. The spirit of procrastination has, in some instances, prevented any vigorous action till it was too late for the season. Three congregations however, have been begun, and it is hoped will be permanent. In Barnwell District, near Midway, a subscription was raised, with commendable promptness for building a plain house of worship, and will probably succeed without asking assistance from abroad. If, however, some society or individuals in this city, would present them with hangings for the pulpit and reading desk, and books for the desk and altar, they would no doubt be received as evidence of Christian sympathy and kindness.

In Chester District, near the Catawba, there is a house built for the use of all denominations, which renders the building of a Church not immediately necessary. Here, a small subscription has been raised for the support of a minister—a large one indeed, in proportion to the means of the contributors, most of whom are poor, but commendably zealous and in earnest.

In Fairfield also, a similar attempt has resulted in raising about \$450 for the support of a minister to officiate alternately at Winnsboro', and eight miles above, in a settlement of low country Episcopalians. In the latter neighborhood, the gentlemen interested have pledged themselves to build a Church if a suitable minister can be obtained, and have organized a congregation by choosing a Vestry and Wardens. Here is a large

and increasing number of persons educated in our communion from Pineville and the vicinity, who have made this a resort for health, but most of whom spend their winters on their low country plantations. Here then it will only be necessary that a minister be stationed for five or six months of summer, and the sum they offer will be amply sufficient, with some small aid from the Society, for his support. It is ardently hoped that a prudent, able and efficient minister may be ready to take his station here on the opening of the next spring. The station is a very important one—the field large and white for the harvest—the society cultivated and delightful—the hospitality and kindness of its members unbounded.

In Winnsborough, there is to be sure less encouragement. The members of the Church there, are few, but increasing—no opposition has, as yet, been excited—many persons have offered to contribute to the building of a Church, and the undertaking is delayed only by the want of a zealous and efficient layman to take in hand the work. It is not, however, so *immediately* necessary, since there are buildings in which Divine Service can be held.

Lastly, I am to speak of the distribution of Bibles, Prayer-Books Books and Tracts. A supply of Bibles were obtained from the Charleston Bible Society; but it is desired that the fact be specially noted, that in a journey of 1735 miles, in which hundreds of families have been visited, not one, not even the poorest, has been found destitute of a Bible. Where there seemed the utmost destitution of this world's goods, still the Bible lay in a conspicuous place on the shelf, or was deposited on the table and surmounted by the spectacles of the aged owner. There is evidently much less need of Bibles than of education, to understand them—consequently a few only have been given away to the inmates of jails—none to any other person.

With the Prayer-Book, it is extremely different. In many places it had never been heard of, or was associated in imagination with the Mass Book of the Papists, and hated, as a portion of Romish abominations. By the scattered members of our own communion, however, and by our Methodist brethren, who have not forgotten their extraction from our common mother, the Church of England, it has always been gladly received. About seven dozen Prayer-Books have been sold or given away.

Several hundred Tracts have been distributed by being left at houses wherever the Missionary stopped—given to persons with whom he conversed, and after public worship, to all who chose to take them. They have been always thankfully received—have been rapidly passed from hand to hand, and sometimes two or three persons have been seen reading the same Tract at the same time. Negroes and white persons, unable to read, have procured others to read to them. Sometimes the Missionary, after an absence of weeks, has found the Tract he formerly left in the hands of the young, showing that the interest excited by them was not merely transient and short-lived, and holding out a promise of permanent good. Often have they been eagerly sought for, and the stock on hand would more than once have been exhausted, but for the

liberality of the Bible, Prayer-Book and Tract Society of Charleston, whose directors, in addition to the gift of several dozen Prayer-Books, furnished 12 or 1500 Tracts.

And here I cannot but pause to recommend to my brethren to supply themselves with Prayer-Books and Tracts whenever they take a journey. The good which must thus be done, is incalculable. A Prayer-Book or Tract left on the dining table or in the parlor, or sleeping-room by a traveller, will often be read with attention—will often dispel prejudice, and be the means of bringing back some one straying in the ways of error, to the true fold of Christ. Nay, it may be the means of saving an immortal soul. The members of the Church are too cautious, too afraid of giving offence—shall I say it? too worldly minded to do the good they might in this way. Make the effort, however, as cautiously and prudently as you please, but do not let your prudence prevent its being made at all. In fact, there is almost no danger of giving offence; and people in the upper country are so much accustomed to seeing every thing *sold*, even by their ministers, many of whom feel obliged to eke out an inadequate salary by the sale of religious books, that they consider it an act of extraordinary benevolence, when one is presented to them. I hope therefore those who love the Gospel of Christ, as exhibited in his Church, will never hereafter travel without some Prayer-Books, and a small bundle of Tracts.

Both these instruments are indeed indispensable to the success of the Missionary of our Church. He cannot explain every thing in his public teachings; nor can he possibly see every family in private. The Tract will go where he cannot go, will remain where he cannot remain, and will preach, and often effectually, when he is far distant. The poorer the family, and the more secluded their habitation, the more gladly will they be received. To children, they are always a welcome present, nor can we suit their circumstances or supply their spiritual wants so well in any other way.

In conclusion, if it be asked why I give these statements in this place, I answer—

1st. Because every sincere member of the Church cannot but rejoice in the extension, of those sound principles, of that scriptural and edifying mode of worship adopted in our portion of the Zion of our God—because every Christian must deeply regret the prevalence of schism, the multiform divisions, which disturb the peace of the Christian world, and hinder the efficacy of divine truth, and give so much ground of rejoicing to infidels, and obstruct the spread of the Gospel in all lands—because the extension of the Episcopal Church is equivalent to the extension of peace and order and good will among the followers of the same common Lord—because, wherever the services of the Episcopal Church are held, there are the people taught by large portions of the divine word, read to them on every occasion of public worship, by the silent influence of solemn and edifying ceremonies, and by the beautiful and appropriate words of the liturgy—because a reverential and a devotional spirit is much more likely to be generated by these means, than by those used by any other society of Christians—and because, whatever relates to

the extension of the Redeemer's kingdom among men, awakens an interest deep, intense, and abiding in every Christian heart.

2d. I have wished to give you these statements, because, though the external means have been used for the purposes now named, their efficacy depends not on human power. The Missionary may labor, travel, preach, hold the delightful services of our liturgy, distribute religious books, and exhort from house to house, but if the divine blessing do not accompany him, all will be in vain. He needs therefore the prayers of all who love our Lord Jesus Christ in sincerity and truth, to him who is the source of all good, for a blessing on his feeble exertions. He would earnestly ask, therefore, that the cause of Christ and his Church, as promoted by the success of our mission, may be often remembered in your earnest supplications. It is not preaching only that will build up the Church of our affections—it must be done also by prayer. And could we be satisfied that a generous spirit of fervent supplication was in active exercise among our members, we should confidently hope for great things in the extension of our beloved Church—in the wider influence of divine truth and apostolical order. Let your prayers then follow the Missionary—your fervent supplications strengthen his hands for his arduous labors.

3d. These statements are given in the hope, that more interest may be excited in domestic missions, and larger contributions may be offered in furtherance of this cause. They may serve to show that much may be done among ourselves; that there are important openings within the borders of our own diocese. These openings have been, in many cases, too long neglected. Opportunities of establishing the Church in some neighborhoods have been lost by neglect, and are now not likely to return. Others have reaped the harvest, which might have been and ought to have been gathered by ourselves. Error has been widely propagated where we should have been busy in spreading the truth—schism has been promoted, where we should have been active in promoting unity and Christian love. But, in other neighborhoods, the time has just now arrived when most may be hoped for from judicious and zealous exertions. Little doubt can be entertained, that annually new Churches might be added to our number. It is the main purpose of the Society for the Advancement of Christianity, to effect this object. Hence it is hoped that Society will receive your hearty encouragement and support. Its Trustees are willing and desirous of putting forth increased exertions. Already have they done much, and they are anxious to do much more. It is true, indeed, that they have funds,—but they do wisely not only not to encroach upon those funds, but to subject them to a process of gradual increase. Posterity thus will not be losers by their improvidence, but gainers by their wise foresight; and the funds which now afford important aid to our missions, will continue for an indefinite period to aid in enlightening, Christianizing, and blessing our diocese. Let them, therefore, be firmly supported in their efforts for good, and many a temple shall yet be reared in our interior forests to the worship of God, according to the mode which we hold in such reverent estimation; and many a great congregation there, send up the solemn responses, and echo the loud AMEN.

NEW-YEAR'S DAY.

To the Editors of the Gospel Messenger.

You will please publish the enclosed extract, and give some reasons why* there was no sermon, either at St. Philip's or St. Michael's Churches, on the last New-Year's day, for it is so novel a circumstance, that it has drawn out many observations. There surely must be some very cogent reasons for departing from so ancient and exemplary a custom. I have heard it whispered that it was in consequence of a decision of the Court against the heirs paying over the annuity bestowed by the good Churchman, that saw fit to entail on his heirs a due respect for the religion of their forefathers, and to teach them that at least, once in a year, they should recollect that God is to be respected, and that he is to be honored even by the *first fruits* of the year. Whatever is wrong in this matter, I know you can explain to the satisfaction of those who are anxious that no old form, or custom, or time, should be altered or any other innovation made.

INQUIRER.

Extract from the Will of Mr. Benjamin Smith, who died in the year 1770.

"Item. I give to my said son, (Thomas Loughton Smith,) and to his heirs, my pew in St. Michael's Church, Charleston; but on express conditions, that he or his heirs "shall annually pay" the sum of twenty-five pounds currency, to such minister as shall preach a sermon every New-Year's day, in the said Church of St. Michael's; and two-thirds of the "pew" in St. Philip's Church, belonging to me, (and which I now rent to Mr. Edward Weyman,) I give and bequeath to the Assistant to the Rector of St. Philip's Parish, for the time being, on condition that he preach a Sermon on New-Year's day, annually, in the said Church of St. Philip's."—*Dalcho's History of the Church in South-Carolina*, p. 200.

* "Inquirer" can, no doubt, have his questions answered, by applying *elsewhere* than to us. But it is obvious, that where a Church has but one minister, a sermon on the festival of the Circumcision (i. e. New-Year's day,) which is indeed an important festival, but not more so than the Epiphany, and some others, cannot be prepared and delivered as conveniently as in the case where the Church has two ministers. It may be added, that all the remarks appropriate to the beginning of the year, can be made as well on the first Sunday as on the first day of the New-Year, and there will certainly be a larger congregation to hear them. On last New-Year's day, very few persons attended, and such is generally the case, it being a day with many of extraordinary business.—*Ed.*

NOTICES OF NEW PUBLICATIONS.

The Origin and Design and Duty of the Christian Ministry: a Sermon, preached at an Ordination held in the chapel of the Theological Seminary of the Diocese of Ohio, at Gambier, on Sunday, October 26, 1839, by Charles Pettit McIlvaine, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio.—There are some excellent things in this sermon, sound doctrine, seasonable advice, and very impressive figurative illustrations. The title is not a complete index, for

besides the origin and design of the Christian ministry, we are told how that design should be pursued. The text is John xv. 4, and in appropriate reference to it, that an ordination may be traced to the Divine Head of the Church, although by human hands, is thus conclusively set forth:—"The Presbyters of Ephesus, whom Paul addressed at Miletus were ordained by only human hands, quite as much as are Presbyters now; and yet St. Paul declared that *THE HOLY GHOST had made them overseers of the flock of God*. So that under the laying on only of human hands, men may receive their ministry from God, if they who ordain them, minister in the name and by the authority of God. Give us then the case of an ordination performed in that name, and by virtue of that authority, and it matters not by how long a line of descent the commission has descended; by how long a chain of communication it is connected with the personal ministry of Christ; if no link be wanting, the last link is as truly fastened upon the throne of God as the first, and he who receives his ministry by such succession, is ordained of Christ and "called of God, as was Aaron."

But this ordination, to be valid, must be in the *right* line of succession. As to this line, that is, whether through a ministry, in which imparity is unknown, (as the Presbyterians maintain,) or through the Bishops, who, are the first order of a ministry, consisting of three orders, we read:—"It is clearly the doctrine of the Church, that not only ancient authors, but the *holy scriptures* teach the *apostolic origin* of an Episcopal ministry, in the *three orders* just named. And since it is by none pretended that there were, of right, two descriptions of ministry in the Apostles' time, the one such as has been mentioned, the other of an essentially diverse kind; it is evidently the doctrine of the Church that, from the Apostles' times, and by the evidence of Scripture, there was no other ministry than that which subsisted under the several gradations of Bishop, Presbyter and Deacon."

The world is compared to a field—the minister is a husbandman, and his object is "to bring forth fruit"—good fruit—such as will "remain." The agency of the husbandmen is by Divine appointment rendered indispensable, as well in the natural as in the spiritual field. This common thought is thus very interestingly illustrated:—"If any ask, why such connexion; it is enough at present to answer—"So is the will of God." It might have been otherwise. But, He who ordained that the earth should have no day but by the shining of the sun; hath alike ordained that the world shall have no spiritual light but by reflection from his Church, and his Church no power of reflection but by the agency of her ministry, to which is committed the word of reconciliation, and which, like the mystic lamps of the tabernacle, he hath set up in the midst of the sanctuary. Such is the established ordinance of God.—They who form their judgments of the general system of God's ways by cases of individual Christians, or small communities, or by short periods of time, may not see the force of this truth. They behold individuals who live piously, and small communities, who long retain religion, without a ministry. The Bible still guides them, and the Sabbath still bles-

ses them. So there are persons who can find their way after the sun has gone down. A lingering twilight guides them, or a waning moon has not yet set. But how long would moon or twilight answer the purposes of the day? In estimating the relations of things in a *Universal Church*; universal, because framed for all *men*, as well as all *time*, we must take care to set our eye upon all the spiritual interests of all nations and ages, and estimate effects as measured in the succession of many generations. Thus shall we understand how, by a fundamental law of the whole moral and spiritual government of God, the advancement and the very existence of religion in the world have been rendered dependant upon the ministry of the Gospel."

As to the proper conduct of a ministry having, as we have seen, the highest origin, and the most important of designs, there are these excellent lessons, which indeed suit the times and our country, (the classification is our own.)

Bible Doctrines and Duties ought to be taught exclusively.—"Pride of intellect loves to originate—a minister has no right to originate. What he has to teach is as old as the Bible. Pride of intellect loves to direct our aim to something that will get more praise to our own powers than the mere dealing out of the contents of the Bible. It must be denied. Our office is not invention, but exposition. We are heralds, and must confine ourselves to the message. We are ambassadors, and must not transcend the instructions. We are but the *field-hands*, and must sow the seed which the Father, who is the Husbandman, has given; and nothing else. It is the truth, and the truth as it is in Jesus, in God's word, and only that truth, that will ever be made instrumental in the conversion or sanctification of sinners."

Present effects should not be overrated.—"Because there is some good, how common is it for men to take for granted that all is well; that the husbandry is all right; that the future will be as the present. Be not deceived! With regard to all methods, whether of preaching or of otherwise laboring to promote religion, it is a caution of the greatest importance, to beware lest we conclude that the method is *right*, because it seems, *for the present*, to be accompanied with the conversion of souls. There may be present good, *in spite* of the method, and great permanent evil *in consequence* of the method. The former, because the sowing scatters some good seed, which grows less and less productive from the uncongenial nature of the soil, and by and by passes away. The latter, because there is evil seed also, which grows more and more productive, from the very *genial* nature of the soil, and finally exterminates the other, and possesses the field. It is no evidence that a field has been well sowed and tilled, because it bears some good wheat. Good may be done for a few years by a ministry that would finally overspread the Church with corruption; precisely as good grain may grow this year under a husbandry which in a few seasons would cover the ground with tares and thistles."

A hint on protracted meetings, and special efforts.—"The author alludes to that which notoriously prevails in what are technically called "*special*

efforts" and "*protracted meetings*" in the West. Nothing can more forcibly illustrate the folly of calculating upon present appearances for future realities : as no measures, apparently so hopeful in their origin, are likely to prove so calamitous in their results. A Bishop, taking the view of such things which his wide circuits force upon his mind, cannot be indifferent to them, though they be confined to other denominations ; except he can be indifferent to the general interests of religion. Nor can he wisely hold his peace, to his own clergy and laity, on such dangers, while he knows that not unfrequently by an industrious agency of subdivided labor, the several families of an Episcopal congregation are visited, and besought to make part of the excitement of a meeting "*protracted*" day and night, *to some twenty or thirty days*. The present author does not hesitate to declare publicly, as he does frequently, before those who patronize such things, that, more rapidly than any thing else, they are, destroying the vitals of religion, and overspreading the land with a scoffing infidelity. All denominations must suffer by them, though all do not encourage them ; because their final issues infect the common atmosphere."

The truth must be preached fully.—"The completeness of Christian character in any individual, and the symmetry and maturity of the religion of any community of Christians depend, in a great degree, upon the entireness and right proportion in which they have been instructed in all the parts of gospel truth and duty. Not only must we exclude what is unprofitable, but we must keep back nothing that is profitable. To be divested of all undue leaning toward any one part of divine truth, above another ; to give doctrines and duties, privileges and judgments, warnings and invitations, things outward and visible, as well as things inward and spiritual, truths for the awakening of the careless, the guidance of the inquiring, the searching of the self-deluded, and the building up of the true disciple. Most of all, the sacrifice of the death of Christ for the sins of the whole world, and his present intercession at the right hand of God." The above just remarks remind us of the characteristic of certain preachers, of whom it was said, "They bring men to the question, "What shall I do to be saved?" but they go no further." They awaken anxiety, but they do not instruct—they do not answer the question.

Written Sermons recommended.—"Few vineyards will not be impoverished by *extempore preaching*, unless it be connected with a steady habit of writing, and also of preaching what is written. There is no prejudice which, in a settled and well-informed society, deserves less regard, from educated ministers, than that of aversion to written discourses. Where there is no writing for the pulpit, there will, in general, be little study for the pulpit. Preachers will select such subjects as are most familiar—most obvious, or most popular. Their range will be confined to a narrow circle, often gone over and full of sameness. "Things new," will seldom come out of their treasures. Wordy exhortations will be apt to hold the place of systematic, wholesome, and sober instruction. Hence it is, that among those whose preaching is altogether, or for the most part, extemporaneous, there is usually so little *teaching*, and so much *declamation*."

The institutions of the Church should be carefully guarded.—"They can no more be dispensed with, or treated as of little importance, than the wall of the vineyard, or the hedge of the harvest. Desolation is as sure to come at last upon that body of Christians, among whom the external things of the Church are carelessly seen to, and lightly valued, as the harvest will fail, where the fence of the field is neglected. He is a poor husbandman, who spends so much time upon the tilling of the ground, that his enclosures are forgotten; or who thinks that because the fence is not the grain, therefore it may take care of itself. So would that be a very defective ministry, and would prove at last, should it be generally prevalent, a ruinous ministry to all abiding fruits of righteousness, which, for the sake of more attention to inward and spiritual religion, should despise or neglect the careful maintenance, in their right claim of reverence and obedience, of those outward things of Church ordinances and order, which are just as necessary to the abiding of spiritual religion in the world, as the human body is necessary to the abiding of the human soul."

There are some passages in this discourse which are not clear (at least) to the mind of one of its readers. For example, "divine choosing to the ministry, and divine ordaining to the ministry, is a standing and perpetual requirement of the Church of Christ. No man shall take the honor of the Christian priesthood, but he whom Christ hath *chosen* and ordained. His call must contain these two parts, the outward and visible—the inward and spiritual—the latter being that secret influence of the Holy Ghost upon his heart, whereby he is *chosen* of God to the ministry." Now, we think this language rather too strong. It appears to teach the necessity of such a plain inward call, as a man of an ardent temper would think he had, while one of calmer temperament and more humility, one every way better-fitted to enter the ministry, might be deterred by the belief that he had not this plain inward call. We have known an individual, of high character, who declined to become a candidate for orders, because he misunderstood the question. "Dost thou trust that thou art inwardly moved, &c," as if it taught the necessity of an inward call equally explicit with the outward one. Bishop White has written guardedly, and it seems to us unanswerably, on this very important point. He says, (in a work* which was re-published at the instance of our lamented Bishop, who estimated it very highly.) "It is not uncommon to hear this question (the first in the ordination service for deacons) appealed to, in order to prove that the Church requires an absolute assurance of a divine call to the ministerial office. Were there indeed an *inward call*, alike clear with that outward call which St. Paul heard on his journey to Damascus; it would become the person receiving it, in imitation of the same apostle, who "conferred not with flesh and blood," to enter on his office without the consent of man. But the whole scheme of the Christian ministry, as framed by the apostles, and handed down to us in succession, implies the intervention of an eccle-

* Commentories suited to Occasions of Ordination.

siastical order, designated for the purpose. Accordingly as the question of the candidate's fitness for the office, is not subjected altogether to the test of a consciousness in his own mind ; so, in reference to what passes there, as duly pointed to its object, he is expected to declare, not his assurance, but his trust. And indeed, the Church by making this the ground of her proceeding, rejects the other ; which, if there were any warrant for it, ought to have been noticed and demanded. It will be no difficult matter to ascertain what the Church means, when she warrants the ascribing of any religious disposition of the mind to so high an agency. The Scriptures assure us, (Eph. v. 9,) "that the fruits of the Spirit are in all goodness, and righteousness, and truth." In Gal. v. 22, the fruits of the Spirit are described more at large. And the passages are many, in which there is attributed to the Spirit of grace whatever is holy and good in man. Our Church, keeping in view this evangelical truth, recognizes it continually in her service. If then, agreeably to the expressions which follow in the question of serving God for the promoting of his glory, and the edifying of his people, a man be desirous of taking on him the ministerial office, under a sufficient knowledge of the purposes for which it was instituted, accompanied by a due regard to them ; and if he be desirous of devoting his time, his talents, and his labors, to so holy and benevolent a use ; surely it is not less to be ascribed to the Holy Spirit, than any good work which he can perform. On the supposition of there being required a special revelation of the call, to the mind of the candidate, it is incongruous in this service, that when the bishop, after the imposition of hands, delivers the Gospel to the candidate, and gives authority to read and to preach it in the Church of God, the preaching is with the restriction—"if thou be thereto admitted by the Bishop himself." On the said supposition, this is an arrogant limitation of the divine commission. It is equally incongruous in the candidate, to submit to the test of a literary examination. Against examining into the movements of the mind of the candidates, farther than is provided for in the services, there are the following objections :

"No authority for it can be shown from the Scriptures ; while the contrary to it may be shown, from the absence of it in 1 Tim. iii. 1—13, and in Tit. i. 6—9. It affords temptations to prevarication and deceit. It may be a door to tyranny of the Bishop, or of those concerned with him in admission to holy orders ; who may put a veto on a candidate, because of his want of something not defined, but held by them to be essential. In England, during the prostration of the Church, it was productive of tyranny and of hypocrisy, in the hands of tryers, as they were called."

There are these other passages in the sermon, which appear to us liable to be misunderstood, and so to teach what the author does not hold. "This concurrence (viz. of the Church, and the inward motions of *God's Spirit*,) being secured, ordination ensues ; and thus the call is ratified, and the candidate becomes "a minister of Christ."

Suppose he had not these "inward motions," and indeed had entered the ministry from improper motives, would he not *become* a minister after

his regular ordination? We admit he is a very unworthy one, since his "approach was not rightful," but still he is invested with authority to minister in holy things, for so teaches our 26th Article.

Again we read: "Wherever there is a regularly authorized ministry, its ordination is from Christ, and its calling is of God." Now, it seems to us, that though this is a proper definition of a *worthy* ministry, it is not of a *regular* one, that the latter member of the sentence does not belong to the description of a "regular authorized ministry"—that the ordination from Christ, through his commissioned ordainers, the Bishops, does, in itself, constitute a ministry, having rightful authority. "The sacraments be effectual, (says our 26th Article) because of Christ's institution and promise, although they be ministered by *evil* men. Neither is the effect of Christ's ordinance taken away for their wickedness."

The Church Choir, a collection of Sacred Music, comprehending a great variety of Psalm and Hymn Tunes, Anthems and Chants, arranged for the Organ and Piano Forte. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary of the Pro. Epis. Church, Gambier, Ohio. Printed at Columbus, Ohio, 1839.—This appears to be a complete work of the kind, and has been favorably noticed in several of our periodicals. We are glad that the lovers of sacred music in this city, have an opportunity of obtaining the work, as we understand it is for sale at Mr. Babcock's book-store. No one can enter some of our Churches, without being satisfied, that if sacred music has been successfully cultivated by a few, the great majority knew nothing or too little about it, or choose not, perhaps from diffidence, or want of zeal, to lift up their voices in the great congregation. The first part contains Psalm and Hymn Tunes; the second part, Anthems, Sentences and Chants, of which there are several, as for example, five varieties for the "Venite," nine for the "Gloria Patri," three for the "Gloria in Excelsis," &c. We notice one of the tunes named after the present presiding Bishop, and another named Ravenscroft. There are others we believe which bear Episcopal names, not inserted in this collection. We notice with pleasure a St. Michael's, a St. Peter's, and a St. Philip's tunes.

"An eminent teacher of music (Mr. J. F. Hanks) says, that Mr. M. is an educated musician; that he was cradled in a musical family; was most thoroughly drilled upon the piano forte, during the whole period of his boyhood, and was formerly for some years, organist in several Churches in New-England, and consequently must be well skilled in harmony and composition. The Protestant Episcopal Church, it must be acknowledged, has not, of late years, been so well supplied with the best devotional music, as churches of other denominations. And in fact it has felt its own deficiency, and remedied it, so far as it was practicable, by adopting books prepared, and chiefly designed for the use of other churches. Dr. Wainwright's book is truly a very excellent one, and has accomplished much for the object it was intended to promote. But it lacks the requisite variety, and is not well adapted to beginners, inasmuch as it does not contain the rudiments of music.

"More than one-third, probably, of the tunes in the "Choir," have never before been published in the United States; many of them have been carefully selected from the best modern English works; and not far from twenty of which, were composed by the Author; by his brother, William Muenscher, Esq., and by Mr. Samuel Wells, an English gentleman, recently resident at Gambier, specially for this work. And it is the reviewer's humble opinion, though composed at home, and purposely for the Choir, they are among the *very best* in the book. They exhibit a pure devotional taste, and a sense of propriety and fitness of adaptation to the purposes of worship, seldom surpassed."

Prospectus of a series of Volumes, entitled the Religion of the Heart and Life; compiled from the works of the best Writers on Experimental and Practical Piety. With an Introductory Chapter prefixed to each Volume. By the Rt. Rev. T. C. Brownell, D. D. LL. D., Bishop of the Diocese of Connecticut.—Vol. I. Exhortations to Repentance. II. The Religious Enquirer Answered. III. The Youthful Christian's Guide. IV. The Maturer Christian's Walk and Conversation. V. Consolations for the Afflicted.—Among the current publications of the Episcopal Church, we find many excellent treatises on doctrinal subjects and on devotional piety, but we have few works designed for the express purpose of fostering *Experimental and Practical Religion*. The circumstances under which the Church in this country originated, and has become extended, have probably contributed mainly to this result. Springing up in the midst of other Christian denominations, differing from her in their doctrines, and modes of worship, she has found it the more necessary that her own views of the Christian system should be distinctly set forth, and her forms of devotion illustrated and defended. Perhaps, too, the great stress which has been laid upon "*religious experience*," among some of these denominations, and the extravagances to which their views have been carried, may have sometimes created, among more sober-minded Christians, an unreasonable prejudice against what they had seen so much abused. If such feelings have ever prevailed among Episcopalians, the time has now passed. The time has arrived, too, when they are less impelled to defend the out-works of their faith and worship, and are, consequently, the more called upon to foster the influence of that faith and worship in their hearts, and to evince it in their lives.

Man is a complex being, with an intellect to be enlightened, and affections to be nurtured and improved. It is not enough, therefore, that his mind should embrace sound doctrinal views of Christianity; the heart must be affected by those doctrines, and renewed by their influence, and the effects of this renovation must be made manifest in a pure and holy life.

It is to aid in the cultivation of religious affections, and to enforce the practical application of doctrinal truth, and pious feelings, that the present work is designed. A rigorous self-examination will be inculcated;

and the pure word of God will be held up as the standard, by which the emotions of the heart, and the actions of the life, are to be tested.

Every churchman who has had occasion to purchase books on experimental and practical religion—whether for his own edification, for distribution, or for Parish or Sunday School Libraries, has been obliged to encounter unexpected difficulties. He has found small works of this character exceedingly rare, among the authors of his own communion; though much valuable matter of the kind may be found interspersed through their more voluminous writings. Among the other Christian denominations, such small works are more abundant, and many of them possess high excellencies. But they are almost always tinged with the peculiarities of the several denominations, and seldom can an Episcopalian select a volume of this description, but he will find in it many sentiments to which he would reluctantly give currency.

The proposed volumes will be selected, as far as practicable, from the writings of Episcopalians; and where the works of other denominations are resorted to—as they frequently will be—every thing will be omitted which is not in harmony with the standards of the Protestant Episcopal Church. Each volume will contain an appropriate introductory chapter by the compiler.

By a reference to the titles of the several volumes, it will be perceived that they embrace a wide range of subjects. It is trusted that they will occupy a useful place in the *Family Library*, and that the judicious pastor will find in their contents something suited to the spiritual condition of all the various classes which compose his congregation. By commending the volumes to the people of his charge, according to their proper adaptations, they may serve as a useful auxiliary to his ministrations, and if the Holy Spirit shall attend them with his salutary influences, they will not fail to promote the advancement of pure religion, *in the heart and in the life*.

Conditions.—The work will be printed on fine paper, with a handsome type; and each volume will contain not less than 250 pages, 18 mo.—bound in cloth, and lettered. The price to subscribers will be 50 cents per volume for the whole series, or 62½ cents each for single volumes. Those who procure 10 subscribers for the series, or an equivalent in single volumes, and become responsible for the payment, will receive a full sett for their services. The work will be published by H. Huntington, Jr., at No. 24, Asylum-st., Hartford—to whom it is desired that the subscription papers may be returned by the 20th of January.

A subscription paper is at Mr. A. E. MILLER'S Office.

SELECTIONS.

COMMUNION OF SAINTS.

The holy communion between the Church on earth and the Church in heaven, as constituting together that one mystical body, of which Christ is the head, is plainly inculcated in various parts of our Prayer-book. In one collect, we call upon that "Almighty God, who has knit together

his elect in one communion and fellowship, in the mystical body of his Son Christ our Lord;" beseeching him to "give us grace so to follow his blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which he has prepared for them that unfeignedly love him." In another, we beseech him "of his gracious goodness shortly to accomplish the number of his elect, and to hasten his kingdom; that we, with all those that are departed in the true faith of his holy name, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory." In another, we "bless his holy name for all his servants departed this life in his faith and fear; beseeching him to give us grace so to follow their good examples, that with them we may be partakers of his heavenly kingdom." And in another, all who have been fed at the table of the Lord "with the most precious body and blood of their Saviour Jesus Christ," most heartily thank God for "assuring them thereby of his favor and goodness towards them; and that they are very members incorporate in the mystical body of his Son, which is the blessed company of all faithful people. It is plain, therefore, that in the judgment of our Church, the devout contemplation of the Christian cloud of witnesses is one of the holiest and happiest occupations in which we can be engaged; one of the surest methods of obtaining the height of holiness, and the depth of peace here; and one of the most effectual preparatives for that perfection of bliss which awaits the triumphant Church in the regions of eternity. And, assuredly, such associated love, in this its fullest and highest sense—a love by which we realize in all its blessedness "the communion of saints" spoken of in the Apostle's creed, is beautifully suited to animate and encourage us under all the trials, the discouragements, and the difficulties of our earthly pilgrimage.—*Rev. R. Anderson.*

TRADITION AS UNDERSTOOD BY PROTESTANT EPISCOPALIANS,
(From Rev. Dr. Hook.)

Wherever Scripture has been doubtful or ambiguous, instead of deferring to the conjectures of an individual critic, they have understood it in the sense in which it was understood by those early Christians who had been conversant with the Apostles, and who treasured up their teaching as the apple of their eye. To ascertain this sense on all important points—on all those doctrines on which, and on which only, man has a right to dogmatize, was comparatively easy, because the same system for the interpretation of Scripture had been universally adopted in the primitive Church. Whenever a doubt was raised as to the sense in which Scripture was to be understood, the inquiry among the orthodox Christians was not—what can such or such a learned man make Scripture say? (for that was the course adopted by heretics,) but, what did our predecessors in the faith receive from their fathers—their fathers, who received their doctrine from the Apostles themselves? If a difficulty occurred, inquiry was made as to the fact of what had been taught from the beginning, not in one church only, but in all Churches throughout the world, either corresponding by letter or meeting in council. It

was soon noised abroad if a preacher deviated from this received system, as we can ourselves easily understand; for if a person brought up in obedience to Calvinistic tradition—if a person always accustomed to hear the Bible interpreted in the Calvinistic sense, enters a sanctuary where the Bible is interpreted, according to the tradition of the Church, he immediately, almost, as it were, by intuition, detects that the Scriptures are expounded in a sense different from that to which he has been accustomed; and with the intolerant presumption of his party, he denounces the preacher as one who does not preach the gospel—the gospel and Calvinistic tradition being identified in his mind. This shows how easily the primitive Christians could detect any deviation from the system of interpreting Scripture which they had received; and any such deviation led to the inquiry, first, as to the plain meaning of Scripture, and then if the plain meaning was disputed, as to the sense in which it had been understood from the beginning. If, then, this was the principle on which the English Reformers invariably acted—and none but a man, blind by prejudice, beyond all conviction, can deny that they did so act—if their system tell us not what is taught by the Bible *and* Luther, not what is taught by the Bible *and* Calvin, not what is taught by the Bible *and* any uninspired individual, but what the Bible, as understood by the primitive Christians, reveals,—does not common sense, I ask again, suggest that this must be the right system? And this is the system provided for us by our wise-hearted Reformers in the Book of Common Prayer. All the offices of the Prayer-Book are ancient offices; for we are not to suppose that the Liturgy was the invention of a few Reformers three centuries ago. You may still find in the breviary and missal of the Roman Church the prayers and devotions which we of the Church of England still use; our Reformers were maligned as Papists for retaining them. All that they did was to reform the old Liturgies used in the Church of England from those additions and abuses which had crept into them during the middle ages, through an endeavor in each age to adapt the ritual to the spirit of that age. The sin of the Roman Church is, that it has retained these novelties in doctrine and practice, which, because they were novelties, we absconded by our Reformers, who retained in the Liturgy all that was ancient and Catholic, rejecting all that was new and peculiar. In doing this, our Reformers, intent not on pleasing the people, not on gaining popularity, not on consulting the spirit of the age, but on establishing and maintaining the truth as it is in Jesus, compared the ancient Liturgies of the Church of England, in the first instance, with Scripture, discarding at once what was plainly and palpably contrary thereto; such customs, for example, as praying in an unknown tongue, and seeking the intercession of dead saints. They then compared them with the ancient rituals, renouncing all usages not clearly primitive; and studying deeply the writings of the fathers, they embodied the doctrines which had been universally received in the primitive Church in that which is the result and glory of their labors, the Book of Common Prayer. And this it is which supplies us with an answer to those who, when we speak of primitive tradition, observe that

this is all very well for the learned, but what are the unlearned to do? We point to the Prayer-Book in reply, and say, in taking the Prayer-Book for your guide to the right understanding of Scripture, the whole Prayer-Book—catechism, articles, Baptismal office, office for the eucharist, office for the ordaining of bishops, priests and deacons, you take for your guide the consentient voice of the universal primitive Church. I may add, that it is the privilege of the English Prayer-Book to be the only work which even professes thus to preserve and embody the primitive tradition. For the Church of Rome, be it observed, does not profess even to defer to antiquity. We have already seen that the ultra-Protestants do actually bend to tradition, (though not the primitive tradition,) while they reject the *word*. The Papist, on the contrary, retains the word, perceiving its vast importance, but rejects the *thing*; for, by tradition in the Church of Rome, is meant—not the ancient doctrine of the ancient Church, by which the Church of Rome is as much condemned as by the Bible, but whatever the particular Church of Rome has at any time, or may at this time decree.—*Utica Gos. Mes.*

SUBJUGATION OF THE PASSIONS.

If thou wilt exercise dominion, let it be over the ferocious beasts within thyself. "How!" you reply, "ferocious beasts within myself,—what do you mean?" I mean that ferocious beasts do indeed exist within you, and in great numbers. You are astonished at my language, but listen to me. Is not anger a ferocious beast? Are not revenge, avarice, fraud, impurity,—are they not ferocious beasts? Assuredly, and much more so than the dog, the bear, the viper, or the wolf. What do you gain by commanding without, if you are enslaved within?—to rule over the brute creation, when you are yourself ruled over by your passions. Begin, then, by being master of yourself. It can never be imputed to you as a crime that you may not be able to tame a lion, but to be unable to get the better of your anger is an unpardonable weakness.

FOR THE GOSPEL MESSENGER.

TALENTED MINISTERS.

Messrs. Editors,—There are few of the blessings of heaven more to be prized than that of talents, as when those talents are properly directed, they tend more towards the advancement of God's glory, and the happiness of man, than perhaps any other of our gifts; so likewise, there is no profession in which they are more peculiarly to be desired, than that of the ministry; but I cannot give into the opinion which appears in these days to be the popular one, that unless a man's intellectual powers be of the first order, he is unfit for the sacred office. When the name of a new minister is mentioned, the questions respecting him are not, does he preach the Gospel? does he shew the utter depravity of our nature? does he convince his hearers of their lost condition as sinners? That they have undone themselves, and that their only hope of avoiding eternal, hopeless ruin, is, through the blood of Christ? Does he warm

their hearts, and kindle in them the flame of holy affection, by portraying the unspeakable love of God, in sending his only Son to suffer death, that we might live forever? No, these appear to be the exclusive ones, is he talented? is he eloquent? God hath said, "I will not give my glory to another," and those persons who ascribe so much to the abilities of the preacher, forget, that by so doing, they rob God of that honor which he claims for himself. I have heard persons go so far as to *affirm* that they would not have to answer for their *own* sins, as he who was appointed to instruct them, did not preach in a manner calculated to fix their attention, "he was no orator." Were the apostles orators? Were they men of more than ordinary capacities? and yet they were *commanded* to preach the Gospel throughout the world, and all men were *commanded* to believe their report. It is the duty of every congregation to pray for their minister, but in proportion, as he does not appear to be so highly gifted as some of his more favored brethren, so much the more imperious does that duty become. If half the time employed in idle animadversions on his want of qualifications for his office was spent in heartfelt petitions at the throne of grace, that he may have more abundant supplies of the Holy Spirit to enlighten his understanding, and that it might "be given unto him what he should say," might we not hope, according to the promise of God, that a blessing *would* descend upon that minister and his people, and that they would be guided and directed in all things necessary to their salvation.

W.

POETRY.

FOR THE GOSPEL MESSENGER.

CHRISTMAS MEDITATIONS.

O thou! by whom all things were made,
 Who spake, and worlds thy voice obey'd
 And into being came;
 Before whose throne the Cherubim
 And Angels tune their ceaseless hymn,
 And magnify thy name;
 What is man, that thou should'st send
 Thine only Son, to be his friend?

The morning stars together sang,
 And Heaven with hallelujah's rang,
 When finish'd was the plan
 Of this fair world, in beauty made,
 In countless beauty all array'd,
 And all bestow'd on man!
 But he, o'er all so highly blest,
 Thy righteous law at once transgressed.

Where slept thine indignation just,
 When this vile creature of the dust
 Against thy will rebell'd;
 Or what could save from death and hell,
 Who from his blest estate thus fell,
 Or who thy wrath withheld—
 Thy Son—thine only Son—did plead,
 And man from thy just vengeance freed.

Such wond'rous grace, such boundless love,
 Tun'd each seraphic lyre above
 With more enraptur'd joy ;
 And all by thee made animate,
 Thy glorious name to celebrate,
 Their ceaseless tongues employ.
 But man alone, to sin inclin'd,
 Is thankless still, perverse and blind.

Thy countless mercies yet endure,
 Forever faithful, ever sure,
 To win him back to thee.
 Will man for aye that mercy slight—
 Thy law of love, of life, of light—
 And spurn that grace so free ?
 O man ! thy heart to Jesus give,
 Be reconcil'd to God, and live !

J. H. C.

FOR THE GOSPEL MESSENGER.

THOUGHTS

OCCASIONED BY THE DEATH OF THE LATE J. DRAYTON DAWSON.

We look upon his vacant seat
 In the lov'd Temple of his Lord,
 And mourn, that one, still young, should be
 So soon withdrawn.
 Oh ! where is he ? whilst we surround
 The Altar of our blessed Lord ?
 And swell those anthems loud and sweet,
 That hymn our great Redeemer's praise—
 Is his voice silent ? No ! Methinks
 His loud "Amen," is heard above,
 And wash'd in Christ's atoning blood,
 And clothed in spotless raiment,—there
 He waves the victor's palm—and sings

"Worthy the Lamb that once was slain,
 Blessing, honor, glory, power,
 Wisdom, riches, to obtain,
 New dominion every hour."

But who shall comfort those bereft,
 For one so faithful, kind and good ?
 He—*He alone*, who chastens, now
 Doth bid them, with assurance blest,
 Come unto Him !

Dec. 1839.

RELIGIOUS INTELLIGENCE.

Standing Committee of this Diocese.—In conformity to its order, the letter of the Rt. Rev. Dr. Ives, Bishop of North-Carolina, expressing the kind condolence of his Diocese, ought to have been published, but it has unfortunately been mislaid.

Monthly Missionary Lecture at St. Stephen's.—That for the month of December was delivered on the second Thursday. Its subject was the obligation of Missions, as deduced from the words of St. Paul: "I am debtor both to the Greeks and the Barbarians—the wise and the unwise." The amount collected was \$31:

Rt. Rev. Philander Chase, D. D.—In a late letter from this worthy and venerable Bishop, he says: "What your most esteemed and loved Diocesan said in his communication to his people through your Gospel Messenger, seems like a star hung out in the heavens to guide my feet to South-Carolina for help in this my last and greatest need to benefit the Church in the West. He being dead yet speaketh, to his numerous and able friends left behind, not to leave me comfortless, but to help me rear the walls of "Jubilee," as I did those of Kenyon College, to bless our Church and country to the latest generations. If the Lord will, I shall be in Charleston at the time (of the Convention) perhaps before."

St. Philip's Organ.—We have been favored by some friends scientifically acquainted with music, with this description. "It contains 26 stops, which are two more in number than the former one built by Mr. Erben. It is divided into three distinct Organs, specified as follows: "the Great," "the Choir," and "the Swell."

The Great Organ contains, "The Open Diapason," 1. "The Open Diapason," 2. "The Stopt Diapason," 3. "The Principal," 4. "The Twelfth," 5. "The Fifteenth," 6. "The Sexquialtia," 7. "The Cornet," 8. "The Mixture," 9. "The Trumpet," 10.

The Choir Organ contains, "The Stopt Diapason," 1. "The Principal," 2. "The Flute," 3. "The Dulcianna," 4. "The Clarabella," 5. "The Cremona," 6.

The Swell Organ contains, "The Open Diapason," 1. "The Stopt Diapason," 2. "The Principal," 3. "The Trumpet," 4. "The Hautboy," 5.

"Swell Couplers." "Pedals to the Great Organ." "An Octave and a half of Pedal Pipes to 3. C.C.C. Pedals to the Choir Organ. 4 Composition Pedals."

This instrument was opened for public worship on Sunday, January 19—a Sermon was preached from Psalms cl. 4, on the advantages of the scriptural authority for, and the proper manner of conducting Church music—and a contribution made at the doors of the Church, to assist in meeting the cost of the Organ. This is now the third Organ of this Church; the first which was opened for Divine worship in 1728, and which tradition says had been played on at the Consecration of George the 2d, was taken down on the 5th December, 1833. The second was first used on Dec. 22d, 1834, and destroyed by fire in February, 1835.

			Height.	Breadth.	Depth.
First Organ,	-	-	16	8	4 6
Second Organ,	-	-	26	17 4	11 6
Third Organ,	-	-	21	11 4	10 6

St. John's Parish, Berkley.—The Committee, who were instructed to express such feelings in behalf of this Vestry, as recent events connected with the welfare of our Church are calculated to inspire, have not shrunk from the performance of that duty. With some of them it has been a task by no means easy, to suppress the emotions so strongly excited in their own minds, and confine themselves exclusively to such course of calmness and gravity, as best becomes this organized body.

Amidst other dispensations, by which it has pleased Almighty God to manifest his wisdom and his power, you are not unmindful of the blow that has been inflicted on the Diocese of which you are a portion.

Contemplating the heavy losses which the country has sustained, during a season in which death seemed satisfied with no other victims than the highest and the best, it is our especial object, officially to record one prominent instance, and for this purpose your Committee ask leave to submit for your consideration and adoption, the following preamble and resolutions :

Separated as we have been by various causes, and assembled now for the first time after a summer in many ways eventful, the Christian community of St. John's, Berkley, are sensible of the deep bereavement that has fallen upon them. Sympathizing with their brothers of the Episcopal Church, in the affliction produced by the death of a learned, pious, and distinguished Bishop : with the Parish of which he was Rector, of a faithful, able, and zealous Minister : with the community of which he was an ornament, of an enlightened, generous and hospitable member.

Resolved. That we pay to the memory of the late Right Rev. NATHANIEL BOWEN, such tribute as is due to one, who, taking the Gospel as his guide, practiced the charities which he preached, and acted upon the doctrines he inculcated.

Resolved. That we offer to his family our sincere condolence, and, in testimony of our veneration for his virtues, and our respect for his character, that we will ourselves wear the usual mourning, and direct the buildings in this Parish, dedicated to the service of God, to be clothed in mourning during the remainder of the season.

Resolved. That a copy of our proceedings be sent to the widow of our deceased Bishop, and that a copy be furnished for the gazettes of the city, and Gospel Messenger.

All which is respectfully submitted by

BENJ. HUGER, *Chairman of Committee.*

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The January number of the "Spirit of Missions," contains a very interesting and instructive report on the state and prospects of missions among our Indians, from the pen of the Rev. H. Gregory, the missionary agent of our Church, at Fort Leavenworth.

The monthly receipts were, for Domestic Missions, \$725—from So. Carolina, \$315. For Foreign Missions, \$1,860—from South-Carolina, \$1,355. The prospects of the Domestic Committee are indeed cheerless, for they state, that while their payments, during the month, have amounted to \$2,318, their receipts have been only \$725, and that the deficiency "for the first half (now expired) of the current missionary year, is \$7,207."

CALENDAR FOR FEBRUARY.

- | | |
|-------------------------------------------------------------------------|--------------------------------------|
| 2. 4th Sunday after Epiphany | 12. Convention of Pro. Epis. Church. |
| and Pur. Blessed Virgin Mary. | 16. Septuagesima. |
| 9. 5th Sunday after Epiphany. | 23. Sexagesima. |
| 11. Anniversary of Society for Advance-
ment of Christianity So. Ca. | 24. St. Matthias. |